

ENGLANDS<sup>4.</sup>

Geo;

IOY.

Bradley

FOR THE KINGS GRATI-  
ous Proclamation for the ba-  
nishing Papists,

1 KING. 18, 21.

*How long haule wee betweene two opinions ? If the Lord be  
God, then follow him, if Baall, then follow him.*

2 KING. 17. 24, 25.

*And the King of Assyria brought men from Babylon, and  
from Cuthagh, and from Ava, and from Hamath, and  
from Sepharvaim, and placed them in the Cities of Sa-  
maria, in stead of the Children of Israel, and they posses-  
sed Samaria, and dwelt in the Cities thereof.*

*And so it was at the beginning of their dwelling there, that  
they feared not the Lord : Therefore the Lord sent Ly-  
ons among them, which slew some of them.*

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Printed M. DC. XL.

ENGLANDS

IOY

FOR THE KING

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16.2.31

ous Proclamation for the

rising People



1 KING. 18. 21.

How long shall we continue in this state of  
anarchy? Shall we follow him?

2 KING. 17. 24. 31.

And the King of Affric brought men from Babylon, and  
from Carthage, and from the East, and from the West,  
and from the North, and from the South, and from the  
inhabitants of the Kingdom of Israel, and from the  
inhabitants of the Kingdom of Judah, and from the  
inhabitants of the Kingdom of the Children of Israel,  
and from the beginning of their dwelling there, until  
they came to the land: Therefore the King sent by  
him among the people his letters of grace.

Printed M. D. C. XL.



# ENGLANDS IOY,

for the **KINGS** gracious *Procla-*  
*mation for the banishing of Papists.*

**C**onfesse that Prayer is so forcible, that it openeth the gates of Heaven; and as you read, how the holy *Ghost* descended vpon the Apostles, in the forme of fiery tongues, so through the enforcement of Prayer, all blessings spirituall and temporall are let downe amongst the children of God, like *Peters* sheete. Who would not then aske to obtaine: seeke to finde: knocke to have it opened: and importune the father of mercy to have no deni- all, considering the Parable tells us, That the wicked Judge who neither feared God nor man, granted the widowes Petition to be delivered fro her clamors, and her troublesome attendancy: and thus are wee beholding to our God.

But now, to make God beholding unto us, were a secret out of the Treasure-house of heaven indeed, wherein I will be bold to tell you how you may be proficient, and invite you to wisdomes schoole to learne a cunning, which the heart of the naturall man is incapable of; and that is, to retribute thanks to

God, to give his glorious name the praise, to bee gratefull unto him, and to rejoyce in hymnes and spirituall Songs, when a benefit is imparted, and our soules are comforted.

What a story is the story of the *Jewes*, being delivered from *Hamans* cruelty and persecution, for the purpose in hand. The Text saith; That they rested the same day, and made it a day of feasting and gladnesse, a good day, and sent portions and presents one to another: but wherefore was all this? For saving their lives, and prevailing against their enemies.

Bur, oh thou God of heaven! that ridest vpon the wings of the wind, and holdest the reynes of the kingdomes of the world in thy hand, & let loose or restraints at thy pleasure. Thou knowest that we have more causes to rejoyce and bee glad then the *Jewes*, in their *Purim*. For, if wee may compare the lesse with the greater, they had but the preservation of their bodies, and a slight triumph against their corporall enemies, we are in the way to save our soules and put our spirituall aduersaries to flight, the *Flesh*, the *World*, and the *Deuill*.

What? Papistry to be suppressed? The Priests and Iesuites to be banished? And the Gospell of Iesus Christ to flourish? My soule leapes for joy, and my heart is enditing a good matter, I speake of the things which I have made, touching the King, my tongue is the pen of a ready writer. Oh blessed be GOD for this alteration?

Doth not *Jeremy* tell vs, that, In *Ramah* there was a voyce heard, lamentation, and weeping, and great mourning, *Rachell* weeping for her children, and would

*Hester* 9. 17. 18

*Psolme* 45.

*Jeremy* 31.  
*Math.* 2.

not be comforted because they were *not*. Did not *as England* wring their hands for sorrow, and begin to mourne and be affrighted, when they saw the *Papists* so arrogantly mischievous, to insult in every towne and shire, and mocke us to our faces, as if *Sanders* and *Tobias* wereto scoffe and deride the *Renes*, when *Nehemiah* came to re-edifie the Temple? And hath not *God* put into the Kings heart to dam vp this inundation, and to keepe the raging Sea within limitation, that it doe not overflow the lower and fruitfull grounds.

Marke but the progression of businesse, tell it to your Children, and write it in the Phylacteries of your garments. Did not we determine some 10 years agoe to match with *Spain*? And did not *Spain* resolve to overmatch us in the contract? Did he not resemble an unmannerly and impudent guest, who invited to some neighbourly meeting, would not onely come himself, but brought a whole rabblement of Cormorants with him, so *Spain* must not only condition for a daughter, but the *Papist* through the kingdom have liberty of Conscience, Masse in their houses, Priests within their doores, penalties remitted, and the Pursevants and Officers restrained from their privy searches, whereby the *Spanish* Ambassadour presumed on his meritorious service, & some *Papists* triumphed, as if the wiser sort knew they were in the right. And was not this a fearefull beginning, and who knows with what strength the strong man would have encreased in keeping his possession: so have the *Papist* done within these 2. or 3. yeares, and inselently bragged of their great

forces; and impudently threatened the utter overthrow of us all, especially of our renowned City of London.

But was this all? No, no, the severall Shiers of England, worse then the Jewes that poysoned the springs of sweet water; in these dayes had malicious instruments to corrupt the youth of the Countrey, and the Priests, Jesuites and Fryers ranne from house to house, and made them all amazed with crying out, *Great is Diana of the Ephesians.*

But now Papisry shall be suppressed; and the Priests and Jesuites banished. O blessed alteration! O blessed King! oh blessed Parliament! The Ambassadors houses were so many hives, to which the drones resorted, who not onely fed vpon the honey of the Bees, but presumed to kill and beate them away, which preserved them: Thus these unconstant people, not onely despised the Pastors of their own Congregations, and under protection of the Prerogative of Kings, railed on the Lord & his anointed: The Streets swarmed with ruffianly apparitions, Priests in disguised apparell, and Jesuites in Courtly vestments. And what did they? Not only watch the outward behaviour of men, and government of the City, but tooke advantage of the weak carnall Gospeller, and set upon them with the outward glory of a visible Church.

The Cathedral of Pauls had her walks mingled with a number of peremptory and audacious Romanists, who not onely branded us for lukewarmnesse and unjustifiable actions, but boasted both of and in their disputations, that they had put the true and

learned

learned servants of God to silence, as if *Sidabiah* should strike *Machaiah* on the face, and peremptorily aske him, when the Spirit of God departed from him, to be infused into such an underling.

The Court hath not onely every corner, but public walkes filled with *Papists*, and *Hispaniolined temporisers*. And what did they, appeare in severall disguised formes, and their corrupt hearts taught their tongues to vent forth blasphemy, and notorious abuses: For as you read how *Ieremy* was taken by his Enemies, and brought before the Princes and Priests, for weakning the hands of the men of warre, and danted their hearts that wished well to the peace of *Sion*: So played these imposturing spirits, charming all men with such subtilties. What? the house of *Austria* to be checked, and the *Emperour* of *Germany* to be affronted?

What? *Spain* to be threatened with warre, and intrusions of hostility? Who is able to cover the *Vienna*, as *Xerxes* once did the *Hellepont*, with a numberlesse, and invincible Armado, to set upon the Island of *Brittany* as a Conquerour, and to make *England* to tremble with the multitude of his forces, and yet dare you talke of warre and assisting the Low Countries? But now God be thanked, *Papistry* shall be suppressed, the Priests and Iesuits banished, and these mighty Bulls of *Babylon* either have their hornes sawed off, or their chaps musled, and what an alteration is heere?

Oh let us then give thanks unto God, and confesse his mercy is beyond our apprehension, and his be.



benefits are an *Ocean* in comparison of our duty, or standing poole of deserving. And seeing the King is so gracious to looke upon us, like a faire moving Planet, in a conspicuous *Orbe*, from whose influence can proceed nothing but sweet presages: Seeing our Parliament is so religiously Honourable, to sound the foord of *Spaines* projects, and their countries hazard by collusion, and halting betweene two opinions; with the plummetts of true Wisdome, and zeale to the Gospell of *Iesw Christ*: Seeing that they are so indulgent, and will not suffer either the wild Bore of the *Ferrish* to trample downe the hedges; or little Foxes to destroy the *Grapes*, but are willing that *Iehoadas* filthy garments may be taken away, and a Crowne of pure Gold set upon his head, seeing the people are prepared to call and hasten one another to goe vpto the Temple of the Lord; and rather then *Rabes* shall rayse a heape of stones like an Altar, to put the people in feare of Idolatry, they are ready to arme with their brethren, and examine how the matter stands, let every man exhilarat himselfe, and cry out: *Why art thou cast downe O my soule, and why art thou disquieted within me? hope thou in God, for I shall yet praise him, he is the health of my countenance, and my God.* So then if *Papistry* shall be suppressed, the *Priests* and *Iesuites* banished, and our enemies, both *Ferraine* and *Domesticke* over-reached: let *God* have the glory, the Prince the honour, the Parliament the commendation, the people the comfort, the Country the benefit, and every true hearted Christian sing *Io paan*, and *Epithalamions* to *Iehovah*.

Marke



Mark the difference betweene flourishing King-  
domes through the blessing of reformation, and  
advise of good governours, and the fearefull distra-  
ction of Common-wealths, where *irreligion* and in-  
direct courses over-master: While the ambition of  
*Athalia* was predominant over her affection, and  
drive her head-long to all obscenity & tyranny, she  
committed idolatry, she neglected the house of God,  
she defiled the Altar, she destroyed the seed royall,  
she usurped the Diadem, and disturbed the peace of  
*Juda* and *Israel*: But when *Jeboash* was miraculously  
preserved and instructed by *Jebojada*: *Athalia* is  
slaine: *Jeboash* doth that which is right in the sight  
of God, the *Priests* repair the Temple, the Altars  
are cleansed, the Common wealth reformed, and  
the whole Country resettled in order, and was not  
this a great alteration?

In the story of *Manasser*, and *Ammon* his Sonne,  
you shall finde these impurations of wickednesse  
cast upon them by the holy Ghost: Hee did that  
which was evill in the sight of the Lord, he lived  
after the abominations of the Heathen, he reared  
up Altars for *Baal*, he offered incense to the Host of  
Heaven, he made his Sonnes passe through the fire,  
housed enchantments, observed times, and dealt  
with familiar spirits, and wrought much wickednes  
before the Lord: But when *Jesiah* came to raigne,  
and was instructed how? he feared God, and lived  
uprightly, he cleansed and repaired the Temple:  
he commanded the booke of God to be read, he  
rent his cloathes, as stricken with compunction of  
soule,

soule, he made a covenant with God to observe his testimonies, he put downe all the Offices of *Baal*, and the groves dedicated unto him : He slew his *Priests*, he solemnized the *Passeover*, and he performed the words of the Law, which were written in the Booke ; and was not this a great alteration ?

Thus it is betweene the government of *Spain* and *England*, especially the contrariety of Religion, and diversity of serving God, betweene *Papists* and *Protestants* : the *Papists* both in *Spain* and in *England*, commit blasphemous idolatry, are polluted with incests and fornication ; *derogate from the honour of God*, to attribute adoration to creatures, pacifieth himselfe in the *Labyrinth* of equivocation : Dissemble with God, their owne soules, and all that deale with them, care not by what meanes, or treachery they compass their owne ends, deny Christs presence in Heaven, a maine article of Faith, extenuate the power of the God-head, by allowing a deity to Creatures, and invocation to Divells. First, they have made many Saints that are passed downe to Hell, Allow of *murder*, and monstrous impiety : and in a word, are paysoed with the dregs of abomination, wherewith the whore of *Babylon* hath filled her cup.

The true Protestant and zealous Christian alloweth God the preheminance of all adoration, will by no meanes blaspheme with idolatrous exorcismes, detesteth *whoredome*, and all incestuous *Leprosie*, desistieth the participation of Gods glory to *murder*, simply and plainly contriveth his affaires, and keepeth his word, though it be to his owne hinderance,

in

intermeddles not with matters of state, except he be called to place of eminency, is with *Anna* praying in the Temple, and continually rejoyceth in the conversation of Gods servants, and maketh the Church the sanctuary of his soule, in a word, is ruled by the directory of Gods word, and neither dare abuse the Majesty of Princes by inter-jesting a Jealousie and suspicion betweene the Prince and the Subject, nor runne away with the deceit of his owne heart, in presuming to be more holy then his brethren, or pre-judging others either maliciously, or foolishly. And is not this a great alteration? And is not this cause enough to induce us to thanke God, and acknowledge his mercy and kindnesse, that our King and Parliament would goe and buy eye-salve without money, perspicuously to looke into the enormities of the Church and Common wealth, and not onely with *Nebuchadnezzar*, to abridge the extreamity of usury: compell a relaxation of debts and oppression, keepe and sanctifie the Sabbath, drive the Marchants and Sellers of meate out of the City, and at last put away their idolatrous wives: but also will not suffer the *Ammonites* and *Moabites* to come into Gods Temple, but enforce them to banishment out of *Ierusalem*. For as you read how *Jacob* after his return from *Laban* cleansed his house of the idols: so did *Nehemiah* in despite of *Eliashib* the Priest, who had allyed himselfe to *Tobiah* a stranger and idolater, put him from his lodging, and cast out all the snuffe out of his chamber, which in the text is likewise called cleansing, and thus thanks be to God, our great *Nehemiah*

*Jeremiah* dealt with the Papiſts, he hath not onely thought them as prickles and thornes in the ſides of good *Chriſtians*: but now found them as noyſome and infeſtious weedes in the Common wealth, to choake and eate up the ſweete Flowers, and ſpringing graſſe; and thus hath the *Church* of God example enough in *Scripture* to be an enemy to Gods enemies, and fall to *reformation* with courage and magnanimity.

Shall ſuch a man as I ſaye (ſaith *Nehemiah*) ſhall ſuch a King as I (ſaith King *Charles*) that have been trayned up from my infancy to deſpy *Papery*, and ſuffer my Kingdom of *great Brittain*, the very nurſery of zealous *profeſſors*, and mirror of purity and piety, to be defiled and contaminated with the poiſon of ſuperſtition, and now I have recollected my ſelf, ſhall I give way to rotten and filthy pollicy to eat upon the heart of true Religion, or ſuffer private ends to thicken themſelves, like ſome obſcure and dangerous cloud, to ſtand as an interpoſition betweene the Sunny ſplendor of Gods word, and the faire progreſſe of government? No, No: I will now be my ſelfe, and therefore if either the Pope, or *Spain* deride me with *Michol* for dancing before the Arke, and bringing it into Gods houſe: I will anſwere with *David*, I will yet bee more vile and zealous for the Lord; and as he told his wife, that therefore God had taken the Kingdoms from her Father, and inveſted him with the Diadem: ſo may King *Charles* anſwer *Spain*, that therefore God will make him mighty in his Provinces, in deſpight of

malignant opposition, and great *Britain* shall not be  
 onely able to stand firme, like an impregnable Rock  
 in all honor, riches, & prosperity: but of sufficiency  
 to protect distressed neighbours, and recover un-  
 fortunate and surrepted Provinces. Therefore away  
 yee *Priests* and *Iesuites*, packe hence for your lives;  
 and let me not heare any further of your daring  
 impostures, and you that will remaine Papists, and  
 with the *Adder* stoppe your eares, that charme the  
*Charmer* never so cunningly, he shall not prevaile to  
 remove you, take heed and be warned, that you live  
 modestly in your wilfulnesse, neither daring to  
 breake our *Statutes* against those Locusts of *Rome*,  
 nor to insult your selves, or be offensive to any ci-  
 vill conversation, by the wrong defence and suppor-  
 tation of *Romes* corrupted *Doctrins*. For I protest  
 unto you by the faith of a Religious King, I take a  
 pleasure in hearing, what God said to *Abraham*: For  
 I know him, that he will command his children, and  
 his household after him, and they shall keepe the way  
 of the Lord to doe justice and judgment, that the  
 Lord may bring upon *Abraham* that which he hath  
 spoken unto him: And therefore as I am Gods sub-  
 stitute in the supream royalty, so will I be his in-  
 strument in the practise of this *Reformation*, neither  
 suffering any Papist whatsoever, to have the use of  
 Idolatrous masses, nor to bring up their owne chil-  
 dren in the *Cimmerian* darknesse of ignorance, and  
 diabolish devotion: For the Apostle tells us plainly,  
 that the tormenting of the body, worshipping of  
 Angels, observing of Dayes, and many foolish hu-  
 miliations, likewise denying of lawful marriage, and

Genesis 18. 19

Colos. 6.

forbidding of meates, and celebrating of superstitious times, are all the *doctrines* of the Divell: and is not this joy to *great Britaine*, and how are our hearts cheered, as you read of the *Israelites*, that in the time of *Salomon* rejoyced with one another, and made merry eating and drinking under their owne Vines:

Thus shall we see the backes of our *adversaries*, and by Gods speciall favour and grace the banishment of *Priests* and *Iesuites*: But yee Magistrates of the Common wealth, let them not imitate the *Israelites* in this, to rob the *Egyptians* in their departure out of *Egypt*? Let them not export our treasures, nor enrich other Countries with our spoyles: Let not your Ladies bestow their jewels and ornaments upon them: For though they could be contented to love them with gratuities and presents, yet must the Common wealth reserve some secrets of State, not to be impoverished by the lavish gifts of those, that understand not the Mystry of carying wealth out of the Land, or consuming our silver in trifles, let none of their houses be furnished with those remnants of gew-gawes, wherein the ancient idolaters excelled them in be decking their idols, I mean their *medales*, *crucifixes*, *relickes of Saints*, the *Wood of the Crosse*, the *milke of our Lady*, and a thousand such like *trumperies* fit for nothing but *toyes to play with all*, as *Apes doe with Nut shells*: For as you read how the children of *Israel* were tainted with the grosse superstition of *Egypt*: so must needs the tender hearts of your women be captivated with the reservation of these things: Let your Purseuants and Officers



a Gods name be the *researchers* of suspected places, that the very children, which as yet, know no harm, may be sent to the Schooles of the children of the Prophets, and by that meanes learne to live in the feare of God, and dye in his favour : Let the potent men be disarmed a Gods name, not to give them cause to thinke the better of themselves, as if they were to be feared, or reputed dangerous and politticke : but as you take knives and other hurtfull things from madde men to prevent mischief, that they neyther endanger others, nor themselves: In a word, let all good orders be observed, and a fashionable body of a religious Common wealsh erected, that his Majesties person may be secured, the Prince, and the rest of that Royall issue protected and pleased, the honest neighbours sublevated with care and diligence, the whole Iland flourishing with prosperity and confidence, the poore releevd, the trades restored, the City repayred, the Marchant countenanced, the Souldiers esteemed, the Clergy-man beloved, the well deserving reverence, the weake supported, the obstinate sinner punished, the offender through frailty remitted, and all justifiable actions praesised to the glory of God, and comfort of our owne soules.

Then if there be cause of warre, and so successe fallen, *Moses* and *Israell* shall sing a song of Tryumph to the Lord, and *Miriam* the Prophetesse shall take a *Timbrell* in her hand, and all the women goe after her with *Timbrells* and Dances : Then if there be the flourishes of peace, and that *Salomon* hath



hath finished the Temple of God, and his owne house, he will present himselfe before the Lord, and kneele to his prayers, spredde forth his hands toward Heaven: And then to conclude both in warre and peace shall *great Britaine* confesse to the Lord, What is man, that thou shouldst thinke upon him, or the sonne of man, that thou wilt remember him? And so praise the Lord in his Sanctuary, and in the firmament of his power: praise him in his mighty acts, and according to the excellency of his greatnesse, praise him for thinking upon vs, even in this particular of suppressing *Papistry*, and banishing the Priests and Jesuits.

I will meddle with no matter of State, nor adventure traducing for selfe love, or advising others wiser then my selfe, but keepe close to the shore of this one speciall observation: Let the adversaries of Religion say what they can to accuse a Protestant of one murder, whereas God and the world knowes, that not onely the turbulencies of *Europe* have beene blowne up with *Popish breath*, and sufflation of *Conflorion Cardinals*: but the fearefull slaughters of Princes have beene audaciously prosecuted, eyther by Friars and Priests, or such instruments, whom the pestilent Iesuites have seduced: what state then in the world (especially our reformed Churches) if there were no other cause then this affrighting, would endure them in the government, and therefore now this must needs be a happinesse to England, that at this instant such a mercy floweth towards us, as a *Proclamation* against them.

How *Genova* hath continued, and groined under the

the pressure of many difficulties, yea, endured divers assaults of whole Armies, and volleys of shot, from the mounted Cannons against her; and yet was never any attempt made upon the Duke of *Savoy*, and her adveisaries by her procurement, or suggestion, is well knowne to the world.

In all those bloody massacres of *France*, and terrors of the civill *warres* there, what one mischief was ever conceived against the persons of their Kings, by any *Protestants*, and who but *Papists* durst lay hands on the Lords Annoynted? In that fiery tryall in the dayes of *Queene Mary*, when the rages of *Papists* made them more furious, then a Beare robbed of her Whelpes: What one *Protestant* slipped out of the circle of obedience, to put her in suspicion of her life, yea it is well knowne, that the *Protestants* of *Suffolke*, advanced her to the Crowne though they were the first that felt the effect of her ingratitude. In all the troubles of *Germany*, and exactions upon the free Cities, how securely did the *Emperours* goe on concerning their owne persons, and when did you read of a Pope slaine, but as they poysoned one another. I will name but one thing in the Low-Countries, and that is the pride and cruckty of the Duke of *Alva*; so that if ever an excuse might have beene made for taking away a Tyrants life, it might here in some action or other, have received a justifiable forme, and yet *Alva* lived without touch and practised all manner of wickednesse without controule: whereas on the contrary side in these Countries formerly mentioned, there hath bin

a 1000 severall murders committed upon the bodies of publicke and private persons, or at least prosecuted with resolution to be actuated upon advantage by Popish Priests, Iesuites, and their Officials, and Ministers: Is it not high time then to banish them our Common-wealth, or do as we have done (and so it shall be no new matter or devise of punishment) even hang them up as Tyborne, or de-trude them into the house of Unghier, where Justice is predominant.

Marke for Gods sake, marke the secrets of good husbandry, he that means to till and manure a woody ground, must leave no stumps within touch, lest he break his plow in the labour, and see fresh sciences, as sprigs to sprout up to choake the Corne: the best way is to stocke up roote and tinde, and follow the picke-axe with a spade, that the ground may be thoroughly searched indeede; and so must great Britaine do with this brood of Vipers, eyther pull out their stings, or chap them in peeces: For so were the Priests of Baal served at severall times, and in severall places by Gedeon, Iohn, Elias, Iosias, and other good Priests and Princes: but seeing this good beginning of our gracious and judicious King, in quenching the smoake of these fire-brands, which in time would eyther have blinded our eyes, or put them cleane out, hath cheered our hearts, and powdered the balme of Gilead into our wounds, let him have the glory of his owne handy-worke, and great Britaine the joy, and so both he, Great Britaine, and every true Christian retribute all possible thanks to the ancient of dyes, whose haire is as white as  
wooll,

(17)

wooll, and dyes as a flame of fire; and to the voyce  
that commandeth us out of *Babylon*, lest we be de-  
stroyed in her abominations: For *Babylon* is fallen, is  
fallen that great City, because she made all the Nations  
drinke of the Wine of the wrath of her Fornication.

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FINIS.

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